Equal Rights

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The National Woman's Party Emblem

Typifying the spirit of Equal Rights for which the Woman's Party stands. The design of the pin was created by Vyvyan Donner, a Founder of the Woman's Party, and was modeled by the distinguished Hungarian artist, J. Kilenyi. The Woman's Party is indebted to Mrs. Stephen Pell, Chairman of the National Finance Committee, both for the idea of having the pin as the Party's emblem and for the financing of the undertaking.

Feminist Notes

French Suffragists Hold Demonstration

FRENCH women chose Christmas Day for a big demonstration in behalf of the ballot for women. A huge motor truck equipped with a powerful loud speaker led the procession of the Women's Suffrage League, demanding: "How long is France going to remain at the tail end of civilized nations in recognizing the rights of women?"

During the fall and early winter French Suffragists went in a motor caravan throughout the provinces carrying on their campaign for the vote.

Mrs. Oliver H. P. Belmont, president of the National Woman's Party, is one of the leading contributors to the French Suffragist movement.

Lone Women in Parliaments

ANNA KETHLY is the only member of the Hungarian Parliament. Agnes McPhail is the only woman in the Canadian Parliament, but she is now serving her third term there.

Congresswoman Seeks Equality in Immigration Laws

REPRESENTATIVE MARY TERESA NORTON of New Jersey is determined to win Equal Rights for women under the immigration laws. She is especially concerned with the injustice done to American women by the fact that, under the present laws, the foreign wife of an American man, native-born or naturalized, may be admitted into the United States as a *non quota* immigrant, while the foreign husband of an American woman, native-born or naturalized, cannot be admitted as a *non quota* immigrant.

Women on Arctic Hunt

THREE Chicago women—Mrs. C. B. Goodspeed, Mrs. R. B. Slaughter, and Mrs. John Borden—will accompany the Field Museum expedition into the Arctic next May to bring back specimens of the kodiac bear, the great Pacific walrus, and the polar bear.

England's Newest Woman M. P.

ELEANOR RATHBONE is the latest woman to be elected to the British Parliament. She won both the Liberal and the Labor votes in Granby Ward, Liverpool.

Women Magistrates in England

THERE are 1,600 women magistrates on the rolls of England and Wales.

Indian Women's Movement

THE woman's movement of India seems to be concerning itself chiefly with the provision of educational opportunities for women, but also with the obtaining of political rights, and the raising of the age of consent for girls.

A Women's Educational Conference was held in the Senate House in Madras on October 16, which *Stri Dharma,* official organ of the Women's Indian Association, reports as highly successful. Among the chief subjects which engaged the conference were: The ideal of citizenship, religious instruction, training in domestic science, co-education, the evils of early marriage, vocational education, the importance of the fine arts, medical education, and physical culture.

Conferences on women's education were recently held in Mysore, Cochin, Sind, Delhi, Benares, Bombay, Poona, Baroda, Dacca, Patna, Indore, Cawnpore, and other places. The All-India Conference will take place in Poona on January 5-8.

At the Bombay conference Mrs. Shuffi Tyabji protested against the Government's policy of having left out the Muslim girls of Bombay from the scope of its Primary Education Act. The conference adopted a resolution demanding that the age limit of compulsory education be fixed at eleven years for Muslim girls.

Another Field to Conquer

JUST when we thought there was nothing left for a woman to do which some other woman had not already done, along comes the president of the College of Commerce of Berlin, Germany, and demands that a woman fly to the North Pole! We had forgotten that no woman has, as far as we know, visited either the North Pole or the South Pole.

At the convention of the International Society for the Exploration of Arctic Regions, Dr. George Wegener pointed out that the only sections of the globe upon which no woman ever has set foot are the regions around the poles.

The airship has made the almost impenetrable polar solitudes accessible, said Dr. Wegener, and in an age in which women were showing their daring in numerous fields, he believed it only a question of time before the first woman would reach either pole. Then waxing poetical the professor observed.

"When once the delicate sole of woman's foot shall press its imprint upon the hub of the universe, we shall have visible evidence of the fact that woman indeed rules the world."

Women Form Choral Society

WOMEN are taking great interest in the revival of choral societies in Germany, one of the standard women's activities before the war. Dresden is to have a women's singing society of 100 voices, one of the largest in the country. It is being organized by Siegmund Witting, conductor of the famous Orpheus orchestra.

Women Railroad Employes

TWO women run engines on American railroads, according to Interstate Commerce Commission figures.

Railroads in the United States employ 61,302 women, while three are listed as blacksmith helpers. The largest number —51,127—are employed in clerical work.

Appointment of Women Delegates

A JOINT standing committee has been formed of representatives of international women's organizations whose purpose is to work for the appointment of women to the International and Expert Committees of the League of Nations.

This committee held a meeting in October and representatives from the Women's International League for Peace and Freedom, the Young Women's Christian Association, the Woman's Suffrage Alliance, the Federation of University Women, the World Union of Women, and the International Council of Women were present.

It was announced that at a meeting of the Council of the League of Nations, it was decided to increase the number of experts to sit on the "Sub-committee on the Education of Young People in the Aims and Work of the League" in order that there might be at least one woman on the sub-committee. Madame Dreyfus-Barney had been appointed.

This committee protested against the discrimination against a woman which occurred when the Secretariat of the League of Nations failed to reappoint Miss Wilson as league librarian. Miss Wilson had been league librarian since the league was founded, but this year it was announced that she could not be reappointed because she is an American, and America is not a State member of the league. But an American young man was at the same time reappointed to a position in the Secretariat. As proposed by Mrs. Margery Corbett Ashby, a letter was sent to Sir Eric Drummond, head of the League Secretariat, protesting against the difference in treatment in these two cases. The letter was signed by the presidents of the organizations represented on the joint committee.

Are You Wearing Your Question Producer?

By Adelaide Stedman

DURING the war when three-minute speeches were both a necessity and a blessed relief, the instructors of the patriotic orators brought out this point: That there were only three things which people wanted to know about anything they were to buy—what is it—why do I want it—and where can I get it?

As briefly as this promises, I can tell the story of the Woman's Party pin. It is a little emblem symbolizing the fifty-fifty spirit for which the Woman's Party stands. If you will look at it, you will appreciate the thought it wishes to convey—a man and a woman shouldering the world together. We like this conception featuring equal responsibility as well as equal privilege.

When the desire to have such a pin arose, and its possible utility was perceived by the finance committee, Miss Vyvyan Donner, a Founder of the National Woman's Party, whose art work is well known in New York, created the design which was accepted and later modeled by the distinguished Hungarian artist, Mr. J. Kilenyi, and executed by the Medallic Art Company.

Now, why do you want it? The pin is a question producer. You want it first of all because it is an easy way to declare your sentiments on proper occasions. Wearing a pin is one of the oldest ways of proclaiming allegiance. And today it is an axiom of advertising that the easiest method of selling an idea is through the eye rather than through the ear. It is certainly readily provable that ten people will ask you what the pin you are wearing means, to everyone who will dream of questioning you, without such a reminder, about your opinion on Equal Rights.

The pin is a convenient small article for sale at conventions, bazaars, dinners or other functions where Woman's Party propaganda is permissible, and individuals can sell it to their friends.

And finally, where can you get it? It is obtainable from your local Woman's Party headquarters, or from Miss Esther B. McLaughlan, 51 East 53d street, New York, who is acting for the National Finance Committee. Checks should be made payable to her personally. The pin can be sold for 25 cents and costs, in lots of 25 or more, 15 cents apiece. The profit can be applied to Woman's Party needs in your district.

Won't you do your part in making our symbol achieve its practical purpose, and so help to bring our right idea more and more to public attention?

Geographers Now Include Fifty Women

(Reprinted from the New York Times.)

THE extent to which emancipated woman has penetrated the domain of scientific travel is illustrated in the story of the Society of Woman Geographers, founded a year ago. A small group of women who had wandered to the far ends of the earth got together last year in New York and told of their adventures. It seemed to them that there should be an organization for the promotion of such fellowship as this. For masculine seekers in far places there were clubs aplenty; for women there was nothing but perhaps membership in some scientific society laying little stress on comradeship.

The Society of Woman Geographers was formed with eleven members—all of whom had pursued research and adventure in places seldom penetrated by Western women. The membership has now risen to 50. Most of the members are American women; some are British. They have explored, climbed mountains or hunted big game; they have dug deep into archaeology and anthropology, or have familiarized themselves with primitive peoples.

The society's president, Harriet Chalmers Adams, has reached 20 frontiers previously unknown to white women. She has visited every hinterland of South America, has visited every linguistic branch of the Indian tribes from Alaska to Tierra del Fuego in her study of the history of aboriginal Americans. She has traveled besides in every country that ever belonged to Spain; has crossed French and Spanish Morocco from east to west and from north to south, has traveled in West as well as in North Africa, in many islands of the Atlantic and Pacific, in Siberia and Mongolia.

The treasurer, Marguerite Harrison, after surviving prison experiences as the penalty of her activities in Bolshevist Russia, fared forth again a few years ago to join the primitive Baktyari tribe of Persia for its annual migration—a hitherto unheard of thing for a white woman to ask to do, much less to be allowed to do—over precipitous mountains and flooded streams in search of grass for flocks and herds.

The secretary, Blair Niles, a specialist in South America and the Caribbean countries, has camped in the brigand districts of Mexico, has traveled by native war canoe with the head-hunting Dyaks of Borneo and has dwelt among jungle peoples from British Guiana to Java, and among hill peoples from Ecuador to the Himalayas.

ALL active members of the organization must have made some contribution to existing knowledge along geographical lines, taken in a broad sense. Among them is Dedia Denning Akeley of the Brooklyn Museum, the first white woman to have made the trip across Africa, from Lamu to Boma, unaccompanied by any European. Zigzagging across the Dark Continent in search of museum specimens, she traveled in a dugout canoe, on foot, on camel back and lived for three months among the pigmies in the interior of the Itrui forest.

Mary Hastings Bradley, another member, accompanied the first white expedition through the unexplored cannibal country of the Nameless Mountains, west of Lake Edward, in the Belgian Congo. Muriel Brown, an English woman, was the first European to study the music of the hill flutes among the Himalaya folk, and Elinor Mordaunt, also an English woman, traveled on a sailing vessel to Australia and shipped as a stewardess on a schooner "which never would have any woman passenger."

Other members are Annie S. Peck, climber of the moutains of South America and student of its people; Grace Thompson Seton, big-game hunter, writer and lecturer; Zelia Nuttall, whose archaeological work in Mexico has received recognition from numerous scientific institutions and learned societies, and Mary Austin, who has lived long among the Indians of the American West.

Enrolled in the society are women who have gone into the field to assist husbands in their work. Some, however, have reversed the process, taking their husbands along to aid in work of their own. Many have gone independently or in positions of leadership. All disclaim that timidity is inherent in their sex.

In the year since the organization was founded its members have been absent on expeditions to many parts of the world: one to Alaska, several to Africa and Asia, one to South America. Others have done independent research in Spain, in Central Europe and in China. One member has established herself in Albania, another in Morocco, another in Cambodia, still another in Honduras. In addition to magazine articles and scientific papers, about a dozen travel books have been turned out by the society's members this year.

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MEMBERSHIP OF THE WOMAN'S PARTY

Annual Dues	$10.00
Associate Members	$1.00
Subscribing Members	$3.00
Founders	$100.00
Life Members	$1,000.00
Endowers	$5,000.00
Sustainers	$5,000.00

OBJECT OF THE WOMAN'S PARTY

To remove all forms of the subjection of women.

THE LUCRETIA MOTT AMENDMENT

"Men and women shall have Equal Rights throughout the United States and every place subject to its jurisdiction."

"Congress shall have power to enforce this article by appropriate legislation."

[Senate Joint Resolution Number 11.
House Joint Resolution Number 81.]

Introduced in the Senate, December 8, 1925, by Senator Charles E. Curtis.
Introduced in the House of Representatives, December 16, 1925, by Representative D. R. Anthony.

Not Dead Nor Even Sleeping

A PLEA that women who desire to make themselves felt in politics "take a New Year resolution to drop feministic and sex-conscious ideas and get down to work" was voiced last week by Sarah Schuyler Butler through the Associated Press. Miss Butler, who is a daughter of Nicholas Murray Butler, president of Columbia University, has been prominent in New York State political circles for some time. She is vice-president of the Republican Woman's State Committee.

"The day of the Feminist crusader in the United States is definitely over," said Miss Butler, "and the only way now for women to function fully in the political field is for them to start at the bottom and learn the game from the ward canvassing stage on up.

"One of the greatest lessons which women should learn," continued Miss Butler, "is party loyalty. Women should realize that the two party system, with all its faults, is the best instrument to date for democratic government.

"Non-partisan organizations composed only of women are as out of date as the suffrage movement."

While agreeing with Miss Butler that women should "get down to work" in politics during the new year, we beg to differ with her on the score of her major premise. She asserts substantially that Feminism is a dead issue in America today, but we believe that Feminism is very much alive in every country in the world, and will not die until women have secured for themselves Equal Rights with men, both in custom and before the law.

As a woman writer recently said: "Conceding men their full share of generosity and tolerance, it is still too much to expect that they will give up their centuries of vested interest in politics and government without considerable pressure. They recognize the need for women's votes. Their sense of justice and fair play leads them to offer women certain honors. But they retain and, perhaps more or less unconsciously, intend to retain the key positions in their own hands. Women may receive full honors as chairmen of women's divisions of political parties; they may secure the chairmanship of unimportant mixed committees or the nomination for minor offices. But the chairmanship of all important committees and party endorsement for all major offices which there is a reasonable hope of winning go to men."

Since these conditions are based upon human nature, there is need of strong independent organizations of women such as the National Woman's Party in America to keep women from losing that sex solidarity so slowly gained through the long struggle for suffrage, until women have won for themselves such a recognition of equal value that without question both sexes shall be free to make their common contribution to human welfare. When that is accomplished women will gladly abandon Feminism.

The Sons of the Caesars

ONE of the favorite provinces of anti-Feminist activity nowadays appears to be the schools. We have frequently noted the discriminations against women teachers in American and English educational institutions. Now word comes from Rome that beginning with the new year women are to be excluded from the ranks of teachers of literature, history and philosophy in secondary and college preparatory schools by order of the Italian Ministry of Public Instruction. The step was taken, the Ministry explains, to check the invasion of the schools by women, which it is felt is hurtful to the rising generation of young men.

"The task of Fascist secondary schools," it is stated, "is based on the idea of bringing the country's youth into proper knowledge of the men prominent in the spiritual, political and social movements of history, and this task is fulfilled inefficiently and colorlessly if the teacher is not inspired and animated by strong virile sentiment capable of stimulating the spirit of the pupils."

It must be very difficult for some of these Fascist gentlemen to reconcile their minds to the idea of women even as the mothers of Italy's sons. The danger of subjecting male infants to the enervating influence of the woman-run home should certainly be brought to the attention of the Italian Government. Perhaps then an order would be issued by the Ministry that only men with their strong virile sentiments should act as nurses for boys. Character, so the psychiatrists tell us, is formed during the earliest years of life, long before children reach the secondary schools.

Mrs Baker Speaks at Headquarters

THE inside story of the National Woman's Party's part in the International Woman Suffrage Alliance Congress in Paris last June, given at National Headquarters by Abby Scott Baker on Sunday, January 2, led into a general and informal discussion of the European Feminist movement, and the significance of the international aspects of Feminism.

Mrs. Baker, who represented the District of Columbia Branch of the National Woman's Party at the Congress, and who went in April with Anita Pollitzer to serve as liason officer between the National Woman's Party and the officers of the International Woman Suffrage Alliance, pointed out that it was not disagreement in principles which caused the rejection of the application of the Woman's Party for membership, but other more personal reasons. She said that she found the Scandinavian and English movements led by women and organizations thoroughly believing in Equal Rights, and found women leaders in all the other countries represented who were ardently for Equal Rights.

In France, she said, there was a much greater movement for Equal Rights in industry than for political equality. She illustrated this by the case of the Paris telephone girls, who were organizing to obtain Equal Rights with men to work at night, when the hours were shorter, the pay greater, the rest periods longer, and the work less arduous. Women are now prohibited from working at night on the telephone exchanges in Paris, and the men telephone operators succeeded in breaking up a meeting of the women seeking the abolition of this restriction, which in every way works against them.

Mrs. Baker said that she thought the results in this country of the Equal Rights pilgrimage to Paris were immensely valuable, and that she regretted the rejection of the Woman's Party for the sole reason that the International Woman Suffrage Alliance would be a means of friendly contact with the organized Feminists of other countries.

Jessie Dell, United States Civil Service Commissioner, who also attended the conference, said that she feared that if the Woman's Party had been admitted, its work might have been slowed up by the more conservative member organizations in the Alliance, and the advantages and disadvantages of membership in the Alliance were clearly brought out by their discussion.

Nina Allender brought out the importance of the economic aspects of the Feminist movement. This led to the discussion of the fact that economic equality seems to be the most important part of the European Feminist movement.

A man who was a guest at the reception, and whose name is not mentioned because he quoted a well-known politician in his State, said:

"I think you women do not always realize how far-reaching your work is. The treasurer of my State, ———, an astute politician, said to me, 'These women of the National Woman's Party are now coming to us beseeching our support. In ten years we will be going to them beseeching their support.' He had learned that there is so much more intelligence in the Woman's Party's political methods than in the ordinary political methods that your methods will eventually prove the more successful. I think one of the main reasons for your success, in addition to this intellectuality, is the fact that you are always at work, twenty-four hours a day, to gain your object—Equal Rights."

Mrs. Isaac Dixon, chairman of the Farm Women's Council of the National Woman's Party, brought out the condition of the women farm workers of France, where the women work fourteen hours a day for five francs a day, while the men work the same hours, do identical work, and do no more than the women—for ten francs a day.

Mrs. Emile Berliner, chairman of the District of Columbia Branch of the Woman's Party, presided, and introduced Mrs. Baker, who expressed her gratitude at having been able to represent the women of the National Capital at the Paris convention.

Laura Berrien announced that National Headquarters will be a center of continuous activity throughout the year. A round table reception and tea will be held at four o'clock Sunday, January 9. The regular monthly meeting was held on Wednesday, January 5, with Emma Wold speaking on the immigration and naturalization laws in their application to women, and the bills now in Congress to equalize the status of women under the immigration and citizenship laws. A card party will be held on Saturday evening, January 8, and every Saturday evening thereafter throughout the winter.

The convention of the National Woman's Party, to be held in California, July 19-22, was discussed. It was pointed out that, in addition to the framing of a new constitution for the National Woman's Party, the most important decision to be made at that convention will be the decision of the part the National Woman's Party will take in the international Feminist movement.

Suffrage for Philippine Women

By Margaret Lambie
Member of the Bar of the District of Columbia and New York State

IN view of the present discussions in Congress about the Philippine Islands, it is interesting to note that in the Philippines there is no suffrage equality. Women are completely barred from voting by Section 15 of the Autonomy Act of August 29, 1916, which states: "* * * Until otherwise provided by the Philippine Legislature * * * the qualifications of voters for senators and representatives in the Philippines and all officers elected by the people shall be as follows:

"Every male person who is not a citizen or subject of a foreign power, 21 years of age or over (except those insane, feeble-minded or convicted of an infamous crime), who shall have been a resident of the Philippines for one year * * * and who is comprised within one of the following classes:

"a. Those who under existing law are legal voters and have exercised the right of suffrage.

"b. Those who own real property to the value of 500 pesos or who pay annually 30 pesos or more of the established taxes.

"c. Those who are able to read and write either Spanish, English or a native language."

In passing let it be said that the qualified male Philippine voters have a good record for using their voting privileges, it having been estimated that from 70 to 80 per cent. go to the polls.

Since it is within the power of the legislators of the Philippine Islands to grant suffrage to Philippine women, it is necessary for the members of the legislature to believe that equal suffrage is sound in principle, and that Philippine women are both ready to vote and capable of exercising that right.

We are unwilling to think that the Philippine Legislators need to be convinced on the first point, so the only question is in regard to the women themselves.

Anyone who travels in the Philippines notices the business-like way in which Philippine women manage their shops

and market stands. Husbands often entrust their entire earnings to the women of the family. Women's Clubs have been formed for the advancement of public welfare. Girls are being educated in the public schools.

The ability of Philippine women has been recognized by Governor-General Wood, who recommends woman suffrage in his report of June 23, 1926. He says: "One of the strongest influences for building a healthy interest for good provincial and municipal government is that of the numerous women's clubs. They have done excellent work, especially in behalf of child welfare, public health, public instruction, private and public morality, and the stimulating of interest in local government, municipal and provincial. The work done by the women and their attitude in public affairs justifies me in renewing the recommendation made in last year's and preceding reports that suffrage be granted to women to the same extent and under the same conditions as men."

Because the Philippine Islands are American territory, the question is frequently asked: "Doesn't the Nineteenth Amendment which gives the right to vote to American women include the Philippine women?"

The Nineteenth Amendment reads: "The right of citizens of the United States to vote shall not be denied or abridged by the United States or any State on account of sex." The amendment itself does not prohibit an autonomous dependency of the United States, such as a self-governing territory created by Congress, from denying the vote to women because that autonomous government is neither the Federal Government nor a State.

Moreover, the nineteenth amendment relates to something not a fundamental right, *i. e.*, the right to vote, and on that account has no application to acquired territory over which the Constitution has never been extended by Congress.

Concerning the legal relation of the Philippines to the United States, the Supreme Court has said: "If the treaty-making power could incorporate territory into the United States without Congressional action, it is apparent that the treaty with Spain, ceding the Philippines to the United States, carefully refrained from doing so, for it expressly provided that 'the civil rights and political status of native inhabitants of the territories hereby ceded to the United States shall be determined by the Congress.'" Congress has defined the political status in the act mentioned at the beginning of this article.

In view of the difference of opinion among the Filipinos themselves as to the desirability and practicability of independence, when and how, proposals have been made to hold a plebiscite within periods varying from the immediate present to thirty or forty years. Should not Philippine women have a chance to express themselves on the political status of the country in which they and their families live? Should Philippine men demand independence from the United States when they themselves deny independence to their women?

New York Rule Requiring Women on Party Committees Held Invalid

A DECISION was recently rendered by the New York Supreme Court holding invalid the resolution of the Republican State Committee which requires one of the two committee members from each assembly district to be a woman.

The facts in the case were these: At the Republican primary election in Herkimer County in September, two members of the State Committee were to be elected from that county. There were four candidates. Charles H. Crandall received 2,873 votes, George A. Burton 2,822 votes, Maude C. Schmidt 2,726 votes, and Bertha Fowler 2,702 votes. The Board of Elections issued certificates of election to Charles A. Crandall and Maude C. Schmidt. Then Mr. Burton commenced a proceeding to declare Mrs. Schmidt's certificate of election void, and to have such a certificate issued to him as he received 96 votes more than Mrs. Schmidt.

The Commissioners of Election contended that they were justified in certifying the election of Mrs. Schmidt by reason of the resolution passed by the Republican State Committee requiring one of the two committee members from each assembly district to be a woman.

It was under a provision of the election law that the resolution in question was passed. This provision authorizes the fixing of the number of members of the committee, and the unit of representation from which members shall be elected, but is silent as to the sex of the members of the committee. The question before the court, then, was whether the State Committee had a legal right to fix the sex qualification.

Judge Edgecomb gave the opinion in part, as follows:

"THE qualifications which an office holder must possess are set forth in detail in Section 3 of the Public Officers Law. The absence of any reference to sex in that section indicates that it was never intended to bar either a man or a woman from holding any office simply because of his or her sex. Especially is such inference legitimate in the light of the provisions of Article XIII of the State Constitution, which prescribes that no test, other than the ability of the office holder to take the prescribed oath of office, shall be required as a qualification for any office of public trust.

"If there can be any doubt as to the illegality of the act of the Board of Elections in declaring Mrs. Schmidt elected over Mr. Burton, when she received a lesser number of votes, it disappears in the light of the clear and mandatory provision of Sec. 270 of the Election Law, which provides as follows:

> " 'The candidate receiving the highest number of votes for nomination for a public office or for election to a party position voted for wholly within the political unit for which such board is acting, shall be the nominee of his party for such office or elected to such party position, and the board, if requested by a candidate elected to a party position, shall furnish to him a certificate of election.'

"In attempting to arbitrarily fix the sex of its members I think that the State Committee overlooked a principle which has recently become firmly established in this country. After many years of agitation and education, brought about largely by the efforts of the women who were discriminated against, the word 'male' was eliminated from Article II of the State Constitution, which defines the qualifications of voters, and Article XIX was added to the Federal Constitution. All invidious distinction between the sexes was thus done away with when it came to voting. It has taken many years to bring about such equality, but it has come at last, and men and women now stand on the same footing when it comes to exercise the right of franchise. The Federal Constitution goes so far as to provide that the right of a citizen to vote shall not be abridged or denied on account of sex either by the United States or any other State. Any law or rule which restricts the free choice of a voter in expressing his or her choice for an official to represent him is contrary to the spirit of the constitution.

"If the rule here under consideration be permitted to over-ride the will of the majority of the voters it is not difficult to visualize a situation where both sexes would be discriminated against in many offices. Such a condition would neces-

sarily create friction and discord, and lead to another long struggle to rectify such injustice.

"In justification of the enforcement of the regulation in question it is urged that a party should be permitted to govern itself and that the rule in question was adopted in the interest of fairness and in a desire to give to the women voters an equal opportunity and representation with the men. In this connection it might be well to note that the resolution provides that at least one member of the State Committee from each assembly district must be a woman. There is no requirement that one must be a man. Both could be women. In fact under this rule the entire State Committee could be women, if the enrolled voters of the various units of representation so decreed. But that is not important here. Doubtless the resolution does not state accurately what was intended.

"I have no criticism with any legitimate effort to bring about the selection of both men and women to the various committees of the political parties. Anyone who has had a practical experience in the school of politics will recognize the advantages to be gained by such procedure. It would be unfortunate if a political committee should be composed of all men or all women. Ours is a government by party, and the more people who become interested in their party and give to it their counsel and service the better and more representative becomes that party. Anything which works for the betterment of a party enures to the benefit of the Government and the country. One trouble with our Government today is the indifference of the voters. Any legitimate effort or scheme which will induce the right kind of people to take an interest in party government should be encouraged. Doubtless the intent of the committee in adopting this resolution was to interest the women of the State in the party, by giving them a voice in its management. That is a worthy intention.

"Nevertheless estimable as it may be the motive back of the rule, if the result runs counter to the statute or the constitution it cannot prevail.

"Mr. Burton was elected. Mrs. Schmidt was not. The Board of Elections had no right to disregard the will of the majority of the voters of Herkimer County and issue the certificate of election to Mrs. Schmidt. That certificate is set aside, and the board is directed to issue the proper certificate to the petitioner."

(In the matter of the Petition of George A. Burton v. Maude C. Schmidt, et al., Onondaga Special Term, October 23, 1926, Supreme Court, Herkimer County.)

IT does not follow from the New York decision that similar rules in other States are unlawful. That may depend upon the provisions of the laws in each State. In this connection it is interesting to observe that the Florida Supreme Court a year or so ago upheld a statute requiring the majority of the members of each county welfare board to be men, and the minority to be women, thus placing limitations upon women's service as governmental officers despite the political equality about which so much is said in the New York case. (State v. Daniel, 99 So. 804, 1924.)

Susan B. Anthony, Maker of Freedom

A Review by Sue White

SHERWOOD EDDY and Kirby Page have collaborated on a book of biographical sketches in social progress which they entitle "Makers of Freedom" (Geo. H. Doran Co.). They select eight kinds of freedom that the world enjoys or is in the process of attaining and portray a central figure as a "maker" of that specific freedom. William Lloyd Garrison is a "maker" of freedom from slavery; Booker T. Washington of freedom from ignorance and poverty; St. Francis of Assisi of freedom from materialism; Martin Luther of freedom from ecclesiastical bondage; John Wesley of freedom from moral and spiritual insensibility; J. Keir Hardie of freedom from social injustice; Susan B. Anthony of freedom from man's domination; and Woodrow Wilson of freedom from international anarchy.

Whatever we may think of the authors' discrimination in selecting some of these, Feminists can be grateful for the delightful sketch given of Susan B. Anthony as a maker of freedom from man's domination. There is little else in the book of interest to Feminists. There are two passages, however, that stand out in the sketches of two of the other notables that make one glad that Susan B. Anthony is given a place in the same book. For instance, it is said of Martin Luther: "Luther's conception of woman and her place in society falls far short of present-day ideas. He accepted many of the current attitudes which assumed the inferiority of woman. Her place is in the home, where she must be industrious, faithful and obedient. Her chief function is to bear children."

Then there follows John Wesley who is supposed to have freed us from moral and spiritual insensibility, and this passage is found: "In a tract on marriage Wesley says the duties of a wife may be reduced to two: she must recognize herself as the inferior of her husband; and she must behave as such." A noble doctrine from a maker of "freedom from moral and *spiritual insensibility!*"

John Wesley had lived out his long life and been dead almost thirty years when Susan B. Anthony was born in 1820. The authors sketch her life by asking and answering, as with the other "makers of freedom," six questions: 1. What kind of world did she live in? 2. What did she do about it? 3. What did she say? 4. What happened to her? 5. What came of her life?

These are questions that most of us can answer for ourselves, and there is nothing new given in the sketch of Miss Anthony's life. What is given is well put together, interestingly written and sympathetic. I was glad to note that the authors, unlike the less-informed, treated the subject from the Equal Rights standpoint rather than from the less comprehensive suffrage standpoint. In other words, they show Miss Anthony as an advocate of Equal Rights in the broad sense of Feminism. This is a fact that cannot be overlooked by the true biographer of Miss Anthony. Suffrage was to her always but an incident to the larger cause—an all-important necessary incident, to be sure — the means of securing Equal Rights in all realms of life. The early organizations were called "Equal Rights Association," and the "Woman's Rights Convention." She is quoted as having said: "No genuine equality, no real freedom, no true manhood or womanhood can exist on any foundation save that of pecuniary independence." And again: "Whichever way I turn, whatever phase of social life presents itself, the same conviction comes: 'Independent bread alone can redeem woman from her curse of subjection to man.'" In 1857 she introduced a resolution at the State Teachers' Convention at Binghamton calling for the granting to women of "equal and identical educational advantages side by side with her brother man." And she said "my prayer is to lift woman to equality with man."

She concentrated upon the ballot as something tangible and directly to the point and was an able, fearless, sagacious leader whom others followed and loved while following. But she knew that until women ate "independent bread" they would not be redeemed. She knew it and she said it, and her words stand true today. Not until her centennial year did women vote under her amendment. They have not yet eaten of her "independent bread." This is the thought that injects its self into the reading of this sketch of Susan B. Anthony, maker of a freedom still in the making.

It Has Value As a Business Asset

By Eleanor Morton

(*Reprinted from the Philadelphia Public Ledger of December* 29, 1926.)

THERE seems to be so little reason for discussing the question of whether or not a woman may have her writing copyrighted in her "married" or "single" name. The authorities, sending out a recent dictum, declared that all women writers must copyright their works in their "married" names. The reason given to indignant authors of the female sex was that to have the "rights" granted to them in their maiden name would make for confusion and that it was a safeguard to use the husband's name.

Women of the writers group forthwith entered vigorous protest. In a test case, Ruth Hale (Mrs. Heywood Broun), president of the Lucy Stone League, won, according to a news dispatch, the right of women to copyright their literary works in their maiden name.

Women today have gone into many other fields of wage-earning other than that of writing. Once upon a time no married woman who was a "lady" could do any work outside her home-making other than "writing." It was rather genteel to write. A pretty gift for composing edifying sentiments in nice couplets or in not-too-bright phrases of gentle prose was something that even the most commendable woman might indulge herself in.

She did not write for "pay," of course (it must be recalled that men, too, a century ago, when writing for periodicals, received pay seldom or very little pay for their work there as "contributors"). The women did not write, either, "to express themselves," as do their modern sisters. They wrote to "do good." They were the gentle guardians of the community—by way of literature. They did not seek glory; they wrote anonymously. No real lady could have her name appear before the public eye—except, as we all remember, on the day of her marriage or of her funeral.

Women writers today, however, have standing, here in America, easily equal to that of men. They are novelists, playwrights, poets. They have gone into related fields in writing—they are putting out advertising copy which they sell as commodities to be bought by business houses. They are doing publicity. They are, in short, earning part of the income of wage-earning America by the work of their typewriters and their brains!

It is not clear why a woman's work—when done by typewriter — cannot be safely presented as her own, in her maiden name, when any other work she may do may so be presented.

Women merchants have specialty shops which bear on the window and on the letterheads of the firm the feminine first name of the owner (or some other if she prefers). It is a business form, so to say, this using of a single name, a woman's name, for a certain type of shop that sells clothes for women.

Women beauty-shop owners use their own names all the time to designate the ownership and management of their places.

Women tea-room proprietors use their maiden names or their given names whenever they please, as busines people.

In every case the woman—whether she uses her own name or another's, whether she uses her maiden name or married name or a "firm name"—is certainly safe enough, in the eyes of the law. No one can come in and claim her possessions in her shop. No one can dispute with her the ownership of the objects in her establishment. Its profits, and its furnishings, and its earning capacity, are hers.

WHERE the difference exists in the case of women who sell writings instead of beauty treatment, clothes or food, is a little difficult to see.

A woman's book, play or poem is her own — under the name in which she chooses to have it copyrighted. There is no need here to speak of the fact that writing-folk have always enjoyed using "another name"; the important thing is the right contested for a producing member of the community to use whatever business name she chooses to have for herself.

A woman writer has often, in addition, a very special reason for wishing to have her work copyrighted in her maiden name. Women nowadays marry later than before. It happens often that long before she has found the man whose name she will hold as "married name" a woman has made her "unmarried" name distinguished and well-known by her work. To say that she must throw over a long-built-up edifice of popularity and esteem for the name that she has held as an artist and writer before marriage—just because as a married woman she assumes another—is just as silly as to say a man must change the name he has used in business all along and use his wife's when he at last finds and marries her. It isn't a question of sentiment here. It is simply practical, common sense in business.

THERE is still a great deal of disapproval of the married woman who uses her maiden name in social life. Old-fashioned folk find it trying to address "Mr. Brown" and "your wife, Miss Green." Miss Green may feel that she is a martyr to the cause of the liberation of woman, and in a settled, conventional community she often is. Whether she is right or wrong is for the individual friends and acquaintances she makes to decide.

In a great city like New York, where one's business friends are often one's casual social friends, too, it is a convenience for a woman to be known socially as well as in business life by her maiden name if she so wishes. It means that her business transactions with stores, physicians and so on are sent the same person whose name is on her checks. It means that the people she meets at luncheons, clubs and so on use the same name that she uses in business and in her writing, if she is a writer.

But whether she wants to carry the maiden name into her intimate circle of home friends—of the people whom she and her husband know as "intimate friends," to use a very old-time term—is for her to decide.

If it not only pleases her, but suits her business interests to have her maiden name used in her writing, there is, one must feel—must one not?—no adequate reason for raising an issue about the matter, and none for making another "woman's rights" discussion come before the public.

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{See letter in Period. Div.
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